/123 cont./

162 Agosta. -- A boy Irineo (parents dead).
621 Luis (Bolivian), Martin (Brazilian) with wife Carlotta (Paraguayan) and child.

126 I could not rejoice enough about the fortunate circumstance
115 that I was able to make the linguistic survey on the Rio Novo. Even with the intelligent Reginaldo it had been difficult enough to determine phonetically the inimitable tongue exercises that make up the Bakaïrí language, but with Captain Mêmo, who did nothing but nod contentedly, and the others who either laughed or grew impatient, nothing could be done.

On the other hand, I am indebted to Caetano for the legends which I shall retell later.

342 The largest house, which Captains Caetano and Felipe oc-
824 cupied together, was 21 paces long and 9 1/2 paces wide. The roof and walls, the latter supported by cross rods of tacoara /bamboo; see the glossary, p. 172 / consisted entirely of buritĭ /see the glossary, p.170 / straw. Only Miguel owned a round house, the inner frame of tacoara covered with buritĭ leaves.
[343] There were seven houses and two new buildings. In addition two pig huts. In the case of one new building, I inquired about the timber that made up the frame. Two tall aruerà posts supported the uppermost longitudinal roof-beam of aricá wood (also cunhão de porco). The sloping side-beams of the roof likewise cunhão de porco, the two longitudinal beams guanandí. The smaller posts that supported the roof beams: timbó, peuva, carvão, branco. One roof was also covered with campo grass.

164 I visited Miguel, who had an attack of fever, in his bee-
352 /124/ hive. He lay in his cotton hammock and let himself be
353 waited on by pretty Maria. The whole room hung full of calabashes, rice and farinha baskets, skins, arrows -- things left by his grandfather; it was far more comfortable in this still true heathen affair than in the characterless huts of the adherents of
123 a mock civilization. With dreadful gestures of disgust, the old
[057] man swallowed the bitter quinine and buried his fever-reddened
[283] face in the hammock. Maria, in gratitude, baked me a beijú [Cf. glossary on p. 170 --Analyst]

2: Steinen--61 C, D-5 (1884, 1887-1888) 1894 SP7 Bacairi SP7

/88 cont./

487 grandeur. We had to move the stones laboriously out of the way at the edge of the palings in order to pass through even with our narrow canoes. Behind this a width of 124 meters.

000 At the last rapids Vogel was shipwrecked. The instruments remained dry, but the condensed-soup tablets suffered a premature

[343]

Fig. 3. Bird cage.

soaking. So we utilized the opportunity to brew, for once, an extravagantly strong soup from the hopelessly softened pieces. We [122] stopped behind the site of the accident, from here visited the Bakaïrí village on the next day, 4 October, and meanwhile had the canoes transported to the harbor. On this stretch, too, Vogel's canoe hit a stone and went under. On this occasion a water thermometer given us by Herr von Danckelman sank into the depths, true to its destiny, but remained below, never to be seen again, and eluded a reading.

/88 cont./

361 The village could be reached in half an hour or an hour from
311 the river, depending on whether one landed sooner or later. It was surrounded by cultivated land to an extent that aroused our
241 greatest astonishment. On the three different paths that we followed, we came through long stretches where the forest had been cut down with the stone ax. In March and April the trees are felled and in September and October the wood which has dried in the meantime is burned. We examined with admiration a number of thick trunks, the cross-sections of which were covered with the dull blow-marks of the stone axes, and regretted that we could not saw off such a marked surface and take it along. I silently begged forgiveness of the Indians at whom I had often laughed when they were swinging themselves in their hammocks at home, as though their lives were one long Sunday.

361 /89/ In Iguéti there were three large family-houses and a
345 very respectable flute-house in which many dance costumes made
535 of palm straw were hanging. On the village plaza a cage rose
343 up higher than a house, which consisted of long poles set together
231 in the form of a pointed cone; in it sat a mighty Harpia destructor, although the village is called igu-eti = sparrow-hawk village.

231 The once heraldic bird had probably long since departed. The beautiful eagle was named after its favorite food, mégo-zóto, lord
412 of the monkeys. Beside the chief's house lay a large whetstone
[171] for the stone axes; it gave me much pleasure because it showed the same grooves that we had observed in the sambaquis of Sta. Catharina.

621 The community numbered some 40 persons. They spoke of
162 three chiefs, but we met in this capacity only the good-natured,
622 very broad-shouldered Aramõke, who was characterized by a waddling walk. He had a sly expression and with his clumsy body was very polite, for, striding ahead of me in the forest, he broke off the branches, which might have snapped back in my face, more graciously than he probably would have for a woman. A large knife and a red scarf made him the happiest of mortals.
974 He showed us great hospitality. Fresh golden beijûs were con-
437 stantly brought forth, a row of calabashes filled with pogu were

/218 cont./

*171 174 433 I shall sum up. Ancient agriculture is most compatible with the type of hunting practiced here. The Indians were primarily fishermen. The yield in their area on the upper course of a river was not sufficient for pure ichthyophagy; on the other hand, it was not small during the months when the fish traveled upstream in the rising water and were found in all the canals and lagoons in great numbers, or when, as the water receded, the opportunity for a catch in the artificially barricaded parts of the river branches became considerably greater. Fishing and hunting, furthermore, furnished the indispensable tools. There *17 174 433 231 [343] were no domestic animals in our sense; dogs were unfamiliar to the native. He took pleasure in the colored birds, whose feathers he sometimes pulled out, especially in the talking parrots and cawing araras; he let those that he happened to catch young walk around in the village, woodpecker or heron or curassow, and kept in huge pole-cages, for the edification of the community, the spitting eagle, Harpyia destructer, or some other predatory bird. he had lizards hanging by their tails from the hammock, so that they would clean up a bit among the annoying crickets -- he had not succeeded any further in the utilization of animals, and though wild plants were established near the village to be used as desired, the rearing of edible [825] [262] animals was not considered. /219/ Indeed, the attitude that the Indian took toward the animal kingdom made him feel a definite repugnance about ultimately consuming animals that he had raised, just as we do not eat dogs.

*171 174 433 The relative sedentariness connected with the life of the fisherman could not become permanent until the women learned to plant, to make pots, and to prepare flour. Although agriculture on the Schingú had already reached respectable improvement, nevertheless there were small indications that showed what its origin had been, at least here. People planted the useful plants found in the vicinity, each tribe acquired its own experience on its own soil, and they were disseminated by the 174 973 women who, in war or peace, came to other tribes. The fact that the Bakaïrí-Karaiben were once furthered in this way in

[P.90-A]

	Men	Boys	Women	Children	Total
175 162 Rio Novo	6	16	19	20	55
Paranatinga	7	6	8	3	17
On Rio Batovi:					
First village	3	10	7	9	26
Second village	4	13	17	7	42
Third village	3	13	13	19	44
Fourth village	7	27	18	8	53
Total	30	90	81	66	227

175 161 [163] [164] By the time Max Schmidt visited the Bacairi in 1900–1901, the Bacairi settlement had diminished. On the Paranatinga he met 34 Bacairi and at Rio Novo, 60. On the Kuliseu River where Von den Steinen had visited four villages, Max Schmidt was able to find only two.

ECONOMY

SHELTER

361 While in the Xingú watershed the Bacairi lived in villages built on the banks of the Rio Kuliseu. A village (*utandri*) consisted of three to eight houses (*towisi*) built in a circle around a central 342 plaza, *tasáru*. The Bacairi house was a large communal building, oblong in shape, with rounded ends and with the roof thatching reaching to the [892] ground. These large domelike buildings were occupied by three to five families.

346 In the center of every village there was a ceremonial or flute house (*kudoéti*) in which the men kept their ornaments and musical instruments and in which visitors were entertained. Men, women, and children are permitted to enter the *kudoéti*. Attached to the common house there was a smaller building, usually oriented in [534] the direction of the rising sun, in which the sacred [562] flutes were kept. Women were not permitted to enter this house, as they were not allowed to see [482] the sacred flutes. The villages were connected by roads running along the river bank.

EQUIPMENT

251 In the center of each house there was a storage [415] space (*jirdu*) where maize, manioc meal, and other foods were kept in gourd vessels (*kdiko*). 343 Cooking was done in a small shed at the back of 254 the house, but food was eaten indoors. Around 352 the walls each family had its hammocks (*amáka*) [445] in which the people slept. Other furnishings of the house consisted of mats, baskets, clay pots,